



### The grace of giving

(Manuscript accepted by A. B. Freeman)

**TEXT**—Theology as practical in everything, in faith, and intention, and knowledge, and in all things; and in love to us, so that we should be able to see it. (Eph. 6:1-3)

We have a subject this evening that has a very deepening influence with some people. I have in my library a book containing two cartoons that illustrate this fact vividly. A "Hardened" preacher is preaching to his own congregation, which is represented before him by rows of statues in a pood off to one side, there lies an altar, where, as I suppose, represents the deacon. All the statues and the altar are facing to the east upon with a most pleased expression. Their heads are high up, and they seem to all be saying "Amen." The text of the preacher is, "By grace are ye saved." Such is picture Number 1. The second picture represents the preacher as preaching from the text, "Give and it shall be given you," and he is filled with every snapper among them with the altar has turned tail—heads down and tails up. Such is the effect of a sermon so far as going to preach tonight, upon an unconverted and unconverted congregation. But I have better things, brethren, of you, and I have reason to believe that you are willing and anxious to have a discourse along these lines, that you may better know your full duty to God and to your fellowmen. I am going to preach the Gospel to-night—the Gospel of giving. I am going to declare unto you a beautiful grace to-night—the grace of giving. It is believed that a man once went to hear Mr. Wesley preach upon money. He should have known better than to be so rash. The first proposition of Mr. Wesley's was, "Get all you can." "Ah," thought the miser, "that's my sentiment, the second proposition was, "Have all you can." "How excellent," exclaimed the miser. The third proposition was, "That you may give all you can." The miser immediately left the church, saying, "There, that speaks it all." I trust there is none of that miser's spirit here to-night, and if there is, there will be smothered by the spirit of Jesus of Nazareth before we leave this house. The spirit of Jesus, that glorious spirit, that gem of sin, ALL—that withheld not one farthing, but joyfully surrendered the last mite for the minutes of this poor sin-smiting, sorrowing world, and testified to doing so, that "It is more blessed to give than to receive."

## REINHOLD KILB AND J. B. BAKER

We desire to call your attention, tonight, to the fact that the Word of God calls giving a "grace." "Therefore," says our text, "be ye pleased in everything, in faith, in patience, and knowledge, and in all diligence, and in your love to us, as that ye pleased in this grace also." "This grace," as you noticed by the context, is the grace of giving. And the Apostle classes it as a grace along beside the great graces of faith, knowledge, testimony, forbearance, and love. Doubtless, to lack in this grace of giving is to lack in one of the most essential conditions

Christina: Life and character. Christ, without the earth doing but one thing to "give." Read that beautiful life's story, and what do you read but the story of a life that grew itself for others. One moment, He was giving hell to the multitude; (Cue cast). He was giving life meaning to little children. One moment He was giving herish to that enemy could not help, in a sick woman; the next, He was giving life to a dead child. One moment, He was giving good cheer to a merry wedding party; the next, He was giving the water of life to quench the thirst of a sinful woman. One moment, He was giving life to a protection to a sinful daughter of Israel; the next, He was giving her poor sinful soul a message of forgiveness and peace. Always giving, giving, giving, giving—a servant of servants! "If any man have not the spirit of Christ, he is none of His."

Again, the *Apocrypha* speaks of this grace of giving as one of the *Charismatic* joys. In speaking here of the liberality of the disciples of *Martha*, he says, "There is a great trial of affection the abundance of their joy and their poverty abounded unto the riches of their liberality. To us, in their power, I have record, nor, beyond their power, they were willing of themselves, praying as with much intent, that we would receive the gift, and take upon us the liberality of ministering to the saints." Ordinarily, we see the solicitor begging the people to give. Hence, strange to say, we see the people begging the solicitor to receive;—"praying as with much intent that we would receive the gift." Paul was gathering a fund for the support of the poor saints at Jerusalem, and it came upon *Martha* that *Christ* had found joy in giving for *Christ's* sake, that they gave more "beyond their power," so that Paul was not to be taken from them all they offered. But their joy in these gifts was so great, that they begged Paul not to disappoint them, but to receive their gifts. It makes me think of a young girl that belonged to one of my congregations when I was preaching; not in Illinois. We were taking up an offering one day for the poor, and I saw her there in a hill of such demonstration that I felt it was more than she should give, for I knew that it was "beyond her power,"—but it was more than she could afford. After the service, I told her so, and told her that she should not let her feelings and love be damaged by the letter of her judgment;—we will never forget how she turned her big, wonderful eyes upon me in reply, and then how the tears began to flow. She felt that I had done her a wrong in saying what I did, and said, "O, Brother Deacons! How true it is that I can give to Jesus who has been O, so good to me, and Who gave ALL for me." And yet in that which she called "little," I knew was some of her *sanctuary* food and clothing. This charity girl was member of the Philadelphia church itself. Hence, Paul says, "They gave as he purposed in his heart, so let him give; not grudgingly, as of necessity, for God loves a cheerful giver." The man who has been born of God, feels his sin in distress, so

every other Christian man. In short, to give graciously is of necessity, would not be a virtue. It would cease were manly being a vice, for such giving, nine times out of ten, is thoroughly hypocritical. It is not of the heart's goodness, and yet extends to her.

ESTUARY SCIENCE AND MANAGEMENT

There is an old saying among the clergy with which I have to find fault. We are often told as Christians that we should give **SACRIFICE**. No, no! Giving should never kill. It should produce the most useful thing by its use, and that we can know. The man who gives **SACRIFICE** to his wife, never gives a great deal. It doesn't take a great deal to hurt some people, you know. A man that will "take a little little and taller" would not have to give much to his wife. Only this misery gives her. Its great gift, great because of the murder they represent, there is always abundance of joy. It is not for us to give much it hurts, but to give **SACRIFICE** it doesn't hurt. I know a man not yet who he used to be "ARISING as Caesar" Mayne some of you don't know how strong Caesar was. Another T. Washington, it is said, was once consulting with the sister of a negro clergyman concerning the starting of a subscription. He told the building of a new meeting-house. The nation, who knew what every member of the congregation, was down the list of names with Mr. Washington, commencing as he went along: "Mr. East—his good for a dollar, his. Perkins—his good for five dollars, at least, his. London, very religious, Moses Washington, but poor." The Washingtons made notes as he went along. It said in the nation, not as

"We ———. We are rich enough, but stingy  
as Cunts—stingy as Cunts!"

"Was de jou thiek Genua was stings?" asked Mr. Washington.

<sup>11</sup> "Came, Miss Washington, when the Phoenicians gave our Lord a penny He asked them, 'Whose subscription is this?' and they answered, 'Came's!'"

Wait, this fellow isn't Wank was glazier from  
Grenada. He would not give me much as that  
character. He would not give another because  
he was too excitedly angry to give. Why,  
he based on dry with his cool because she  
killed a couple of chickens when I was there  
for dinner. He told her preacher could find  
on something cheaper than young spring chicken.  
Well, if they wouldn't, I knew some preachers  
that would only stare to death. But that  
fellow was angry. I wait, he was corrected  
one night—yes, he was, for often after that  
we went there, and he would always kill two or  
three of those young chickens for dinner, and  
wouldn't growl a bit about it—chicken  
evidence that his conversion was genuine. We  
one day I sent a poor man of my congregation  
to him for help. This man took the poor  
brother out to his stable-house, and he sud-  
denly told me that what he threw upon the  
door he said, hanged the devil actually my soul  
lived in England. "There, see that small hen,  
give him that. It is all you can afford." He  
said, "I know that the devil was trying to stop

up my old estate, as I just said, 'T'WAS that fellow dealer that he has got here, and I just got down the biggest haul in the week-end here. I've gotten it out a little to part with that here, for it was a beauty. Then the devil called me a fool.' I just got down another haul, and gave the old man. Then that old estate of mine said to me, 'There, poor religion is making you crazy, and you'll be going over the hill to the poor-house' one of these days! Well, say, I just kept giving that old man here, and here, and here, and one thing or another, until the devil quit kidding. He knew the more he said the more I would give, and so he shut up. The old man, loaded down, started his old cart for home, happy as he could be, but he was no happier than I was. I felt like a jerk." Now there is no example of giving until it doesn't hurt—until you fill your heart. Why, if he had only given that old man one haul, he would have been more miserably miserable than if he had refused him as much as that. The devil wouldn't have been his friend because he gave so much. The Lord wouldn't have been his friend because he gave so little. Give until the oil of joy flows in and anoints the heart. I saw that same man at our Conference walk to the front when an offering was being taken for missions, and hand up a handsome bill, repeating that his name be withheld, and his eye sparkled with a joy that I knew was not earthly. Ah, the one-time miser has been turned joy—the Master's joy in giving.

#### CHARITABLE GIFTS

It appears from the teaching of the Apostles that our gifts are not acceptable to God only as they come from us cheerfully. "Every man so be purposed in his heart, as let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." As a matter of fact, God does not need our gifts for their intrinsic value. He knows where all the hidden gold of the miserliness lies. He knows where all the pearls of the sea are stored away. He knows where the diamonds of the fishermen. The treasure is a thousand times as in His. What duty to think that God really needs our gifts for their intrinsic worth? No, no! God has ordained that His work shall be supported by our gifts because of the virtue that we shall find in the grace of giving, because of the joy that this grace brings into us, and because this grace is the outward expression of our love for Him. Now there is no virtue in giving grudgingly and of necessity, and there is no joy, neither is there an expression of love in so giving. Hence, does the Christian law of giving equal the Mosaic law? As much as has been said about the Mosaic law, I am not persuaded that it is the demand of the Gospel. The Christian law is, that a man shall give "he be purposed in his heart and not of necessity." The title of Moses did not leave it for a man to purport in his heart. It demanded at least the truth; likewise, the title was given of necessity, as it was the absolute demand of God. Here, as in all other things, the Christian law is the law of liberty. "For, brethren, ye have been called

unto liberty; only use not liberty for an occasion unto the flesh, but by love serve one another." Since we have liberty in this matter, let us not use that liberty, brethren, for an occasion to be slandered and scolded, and to please the flesh. Indeed, the Christian law calls for a higher standard of giving than the Mosaic law, for the Christian law calls for a higher standard of morality than the Mosaic. The Jewish motive in giving was law. The Christian motive in giving is love. And love moves to greater sacrifices than law. I do not believe that the standard of giving set by Jesus will permit a man to accuse himself with the giving of a tenth to God, when the tenth gives does not call for any real sacrifice on his part. Therefore, Paul says, "Let every one of you lay by him in store to God both proportionally: if God progresses you to the extent of \$100 per year, I do not believe that the law of Christianity giving will permit you to use \$100 for your own selfish ends, and a small one for Christ. Certainly if the Jews give the tenth under law, we should give more under grace. At least, we should give no less. I believe that every Christian should set apart a tenth of his income provided he does it not of law for God and man, but grudgingly or of necessity," and then give unto the Lord as much as possible out of that which the Lord progresses him. "We love Him," said Paul, "because He first loved us." Just so, let us give to Him, because He gave first to us, and let us do so to His glory, gladly, and acceptably in the sight of God. Thus we said, "If there be first a willing mind, it is accepted." O, how many gifts, could it only be taken as accepted by God, as was the gift of Cain.

#### BEYOND MERE CHARITABLE GIFTS

As a matter of fact, the real secret of the grace of giving, lies in personal communion to God. Paul says of those big hearts of Macedonia, that "They first gave their ourselves to the Lord, and unto us by the will of God." When a man gives in absolute surrender to God, when he ceases to owe himself, and hands over the whole of his being to God, without reserve, giving soon is one of the beautiful graces of that man's life, and it is his a perpetual joy. We married when we saw a little band of men and women at the Christian and Missionary Alliance Convention out at Rocky Springs Park relieve out of their poverty in a single hour from \$25,000 to \$40,000.

But let us not forget that this little band is made up chiefly of poor but consecrated souls gathered from among the churches. They spent the first days of the convention in helping about a fuller consecration of their lives to God. There are days of wallowing in sorrow, and then comes the grand climax, the joy of giving gladly to Jesus out of the abundance of their hearts' gladness. Fresh giving to a cold and selfish church, I have said, it will do little good. Prayer, writing on God, praise and thanksgiving, consecration and surrender, is not more first. If this does not precede, even could we persuade old Jerusalem to give, it would not be the sort of giving that God loves. It would not be a grace, for the cold-hearted man

never gives, even grudgingly and of necessity for ponder great blessing? That blessing cannot be thrust one inch out of the arena by all the hydroelectric engines of the world. But wait! The sun bursts through the clouds! Its warm soft rays fall upon the icy snow. Slowly, slowly, but surely, that huge mass of ice is lifted up until it flows away in the heavens, some glacial flow thus striking heaven! And a man's heart must be warmed with the love of Christ, and yielded up to the temple of the Spirit of God, before it can ever be lifted out of this selfishness in which it is caged.

#### BEYOND A TENSURE OF LOVE

Paul appeals to the Christians to give, not out of necessity, and not grudgingly, but "to prove the sincerity of your love," he says, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Think what Jesus has done for you. For you, He exhausted the riches that He inherited from His Father. For you He became one of the poorest of men. For you, He emptied Himself. He laid nothing back. He made no compromise. He stripped Himself to cover me, even me, a sinner! And yet, what has He done for thee? And rather, what has He not done? Has He not released thee by His blood. Has He not taken away all thy transgressions? Has He not given thee peace and power? Has He not brought thee up from death and hell? Has He not filled thy soul with joy unspeakable? Has He not fed and clothed thee out of His perdition? Has He not given thee honor and precious love, more, deeper to you than that? Did He not give the secret of thy mother's life, the golden secret? Has He not put upon the brow of the aged father a ray halo of glory? Has He not taken away the sting of death, if not thy tears, as you raised the veil over the little moments lost in yonder eternity? What has He not done for thee, O believer? "For your sakes He became poor, God through His poverty ye might be rich." No wonder the great Psalmist exclaimed, "What shall I render unto the Lord for all His benefits toward me?" Christian, do you really love the Master Jesus? Who has loved thee as much?

#### THINK YOURSELF

Then I say to you, as Paul said to these Christians at Corinth, "See that ye abound in this grace also," and "prove the sincerity of your love." Have you ever thought of this, that God declares that your gifts "prove the sincerity of your love"? A minister stood by a dying woman some years ago, and recognizing the fact that death was coming to her, he said, "Can you give up your husband for Jesus? Can you give up your children for Jesus? Can you willing to give up your own life for Jesus?" The reply from those lips growing cold, was, "O, it's no little to give up!" It was little to give up? Yes, after all. It is very little for us to give up, when we measure it beside that which He gave up for us. How

much do you love Jesus? "There the sincerity of your love." So you love Jesus to the extent that you are willing to lay down \$100 or \$500 of the best during the year, while you love the pleasure of this world to the extent of \$25 or \$50 during the year? Do you love Jesus more than you do your relations, and your friends? It is something that any man can so far determine himself as to believe that he is a Christian and fight with God and yet will give more for fifty cents than he will give to Jesus Christ. It is something that any woman will believe herself to be right with God and yet love Jesus less than she loves the pecuniary of Father and New York.

It is something that any man having any \$100 per week, will say that he loves Jesus, and yet on the following Saturday night he will put out a small twenty-five cent piece from the \$10.00 he receives, and do it of his whole, and bring it to the house of God as proof of their love. You say that you love Jesus? Then, "love that ye stand in this grace also," and "prove the sincerity of your love."

Brethren, to-morrow morning you will go forth to your various places of abode, some to the shop, some to the counter, some to the factory, some to the mill, some to the engine-room, some to the factory, some to the kitchen, some here, some there, and what for? What is the end of your labor? What does God say that He will do? "Let him labor, working with his hands the thing which is good, so that he may have to give for that which he needs." Later that you may have to give. What fifty cents worth must come to the man who has not the mind of Christ. The second man believes that he may have to keep at that he may have for one and pleasure. The Christian believes that he may have to give. That might be fifty cents this life the whole of it. But if you ponder above the blue there is a city of God that hath foundations, where no sorrow is, where there are no evil, and if there is no reward there now for love poured out and duty done, then sometimes the wisdom of living not for self, but for others, and of going forth gladly to labor that we may have to give.

#### REMARKS OF A VISITOR

Permit me to call your attention to another fact brought out in this letter of Paul to the Corinthians. The "vision" that he had received from these Macedonians came forth out of "deep poverty." There is deep poverty in that name. In those few lines we read distinctly of some poor widow who had laid by a few dollars for a new dress. But when told of the great need down at Jerusalem, she took those precious dollars, gave them to Christ, turned her dress into rags, and went on her way rejoicing. We read of some Syrian orphan girl who had laid aside a few pounds for a new doll. But her little heart was touched by the need, and she took those precious little notes and gave them to the missionaries. We read of some youth who had been long away from home. He had saved enough money to visit the old home, his father and mother, brothers

and sisters, and perhaps an old sweetheart. But he, too, is touched by the need of the poor in the great city, and he puts off the home-coming, and sends the offering. No wonder Paul was somewhat loathe to receive all those gifts. No wonder they had to lag with much reluctance that he should receive the gifts. O, however, when thy great needs are known, open, and our hearts will stir to read of all the sacrifices that have been made for Jesus' sake. But ah, when we are to find these lessons of loving sacrifice, we will find them appearing scenes of glory and rejoicing that angels might well envy. Thank God, giving is the blessed privilege of the poor. If he or she whom we pity the rich man with his hoards of gold, let an ally him because he cannot give or give the poor, the widow with her mite. Try as the rich man will, he cannot give as can the God's blessing falls upon the gift that comes. Christ stood over by the treasury of the temple, but He said little attention to what was being put therein, until a poor widow came along and carefully put in a mite out of her very living, and then the great heart was stirred, and the recording angel up at the throne of God began to do something. O, you who are not in this world's goods, don't let the rich man with his great gifts rob you of the rich reward that it is your blessed privilege to gain.

#### WIDOW'S MITE

Nothing makes an offering so valuable to God as a few widow's mites. Nothing will make men the right distribution of an offering so much as the poor man's hard-earned dollar. There is a great deal of money poured into the treasury of the Lord these days that God cannot use. Consequently, there is a great deal of waste in its expenditure. But the widow's mite, or the dollar that comes from the poor man's love and sacrifice, ah! God watches that, and He will never let it waste. It is those mites that are doing the great work of God in the world today. Recenter T. Washington, in speaking of the trials and difficulties in starting the negro school at Tuskegee, tells how the poor ignorant, colored people of the South helped to help him. He says, "It was often pathetic gifts of the other colored people who were very poor. Sometimes they would give eggs, sometimes twenty-five cents, sometimes a quilt, or a quantity of sugar-cane. I recall one old colored woman, who was about seventy years of age, who came to see me when we were making money to pay for the farm. She looked into the room where I was teaching as a man. She was clad in rags, but they were clean. She said, 'Mr. Washington, God knows I'm ignorant and poor, but I know what you and Miss Davidson is trying to do. I know you is trying to make better men and women for the colored man. I ain't got no money, but I want you to take down this egg and put these little ribbons of down hair and gills.' She wanted to help in the Christian education of her race. It was no reproach for her to be ignorant and poor, and her gift was greater in the sight of God than the millionaire's mite." It is such gifts as these that give this

God is using to win the world from its selfishness, its misery and poverty. With such poor gifts because they are small! However small, let them be for Jesus, and represent your heart's love for Jesus, and His yearning for a lost world.

#### THE RICH CONTINUE

And now finally, what has the apostle to say concerning the flesh of this generation of giving?

He declares that "your seed hath provoked very many." I rejoice to know that there is something righteous besides the smallness. I am glad to know that holy living and self-sacrifice are contagious. I do not believe a living act can ever be sanctified without it produces a desire in the life of some other soul to emulate it. It is not our holy possessing half as much as it is our holy living that produces men in righteousness. A little sacrifice sometimes can attract a stronger man than our great riches. He was on his way home from the close of a long weary day. He had earned a few pennies that doubtless went to the support of some poor sick father or widowed mother. He had done it in a secret and soon was that asleep with his head banging on the hard window sill of the car. A kind young woman leaned over, gently slipped her small money, the hand of the soundly sleeping lad. That is what Christ would have done, and would have found more joy in it than in the plenty of the city. A man looked up from his newspaper long enough to note the timely act. He caught the spirit of the act, and slipped a dime into the sleeping boy's pocket. Another seeing the deed, slipped in another dime. Another, a handful of pennies. Another slipped into the pocket a bright quarter of a dollar. It would be hard to imagine the scene when that had reached home. We leave that to your imagination. What we want to note is the effect of a simple little kindness. Not only did the boy go home to a delightful surprise, but set a good but most out of the car with a kinder spirit than when he went in. "You needn't have provoked very many."

"How far that little candle sheds its beams, doth make a good deed in a naughty world."

Because I am selfish, someone else is selfish. Because I am liberal, someone else is prevented to be liberal. What example are you setting the world?

#### WIDOW'S RICHES OF SPIRIT

Again, the grace of giving has a reflex action. As you lose nothing, even in this world, by abstaining in this grace. Note the words of the Apostle: "But this I say, he which sows sparingly shall also reap sparingly; and he which sows bountifully shall also reap bountifully. \* \* \* And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound in every good work."

And he also led to mind the words of Jesus: "Verily I say unto you, There is no man that hath left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come."

His everlasting." Again Isaiah, "His seed shall be given unto you, great women, pressed down, broken together and running over, shall men give him your breast. With milk and honey ye shall be fed, and you shall be at ease, for ye shall be nursed by your own breasts." (Isaiah 49:14-16)

Isaiah said, "Honor the Lord with the substance, and with the first-fruits of all thine increase, and shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again, "Thine is that withereth not and fadeth not; there is that which shall not be moved, and it is established forever. The Lord seed shall be given thee, and he that withereth shall be watered also himself."

In the light of these Scriptures, it is evident that a true giver has nothing to lose in the practicing of this grace. While the motive in giving would be wrong if it were merely to receive these promised blessings to the giver, yet he who honors the Lord with his substance has the assuring word of God for it that the liberal soul cannot lose.

#### STANDARD

All human sequences account this truth. Some people do not prosper because they are too dissatisfied to prosper. Some prosper not rich, really do I believe, because they are selfish and greedy. What a striking evidence of divine favor we have in the fact that a "boyman" in Chicago has during the last five years sent out over five millions of copies of a tract entitled, "Paying What We Owe, in which is the following statement: "My belief is that God blesses in proportion as well as spiritual things the man who honors Him by willing yields a stated portion of his income to His service. I have never known an exception have yet!" And from the thousands of answers received, "Layman" says that he does "not believe there are any exceptions worthy of mention!" Now think of that! There is a merchant in New York city who was about to fail in business. One day he entered his bookkeeper to open up an account with the Lord and set to the Lord's credit in that account one-tenth of all the profits according to the business. The bookkeeper did so. Now some people would laugh at that, and the generous man of the world would call it foolishness. Nevertheless that man began to prosper, and today he is the head of a large and thriving business, one-tenth of the profits of which are unapologetically sent to the Lord's work. I know a young man in Ohio with a widowed mother to care for. Several years ago, he bought a little stock of goods for about \$50 and went to work. Of every dollar he gained, he took out of it one dime, and placed it in the "Lord's portion," out of which paid he pays to whatever need arises for the cause of Christ. His name is very familiar in the reports of the treasurers of our mission boards, whose reports appear in "The Brethren Evangelist." I do not remember seeing a smaller one than \$100 following the mention of that name on a list of givers. That young man today is at the head of quite a respectable business in the young Ohio town, and has proven to me that

the liberal seed shall well be fed, and that the grace of giving pays a man down the mountain of hard dollars and cents. It would pay to experiment in the matter, to say the least. Some of us might not have such a hard time paying our rents, and our food and grocery bills, if we entered into a partnership with Almighty God in the great business of saving the lost world.

There is a pretty story of a lady up in Connecticut a few years ago, who had a beautiful flower garden in which she took great pride. In fact, the whole neighborhood was proud of it, and people would drive for miles to see it. She had a habit of bringing two large baskets on the outside of her house, and filling them every morning with fresh cut flowers. The school children helped themselves, and studied the letter for it. The business man passed by and took one along to bewitch his imagination. It is his diary often during the long day. Even the tramp would find them a little beauty to take him over his weary days.

"You cut such beauties," some one said to her, "can't you afford you will not, yourself?" "The more I cut, the more I have," was the reply. "God's you know that if plants are allowed to go to seed they stop blooming." I love to give pleasure, and it is good to wait for my liberal cutting is the secret of my beautiful garden. I am like the man in "Pliny's Progress."

"A man there was (though some did count him mad),

The more he gave away the more he had."

A poor little negro with a wooden leg once belonged up to the collection table to lay his offering of love for the Master upon it. He took from one of his pockets, a handful of silver, and said, "That's for me, mama." From another pocket, another handful, saying, "That's for my wife, mama," and then he took from a third pocket yet another handful, "That's for my child, mama." The pastor murmured within for giving "beyond his power." "Oh, mama," he cried, "God's work must be done and I may be dead!" Yes, mama, God's work must be done. God's work will be done. The question is: Do you want a part in that great work? Do you heart enter into sympathy with the heart of Jesus in the work of lifting the world out of its darkness and misery? Do you love Jesus? Do you love your fellow-men? Then "see that ye abound in this grace also," even the grace of giving and "give the showing of your love." God's work must be done! Will you, then, this night this morning, before this month is past, say: true, loving heart—God's work must be done, and by abounding in this grace I will have a part in it.

#### THE GRACE OF GIVING AND OUR YOUNG PEOPLE

##### BY REVEREND CARPENTERS

Giving is one of the most important of all the Christian graces and ought to be preached and practiced accordingly. Many people desire the minister to "Speak only to sensible things" without dealing with this subject, or, as Luther's version says it, "sensible things." A pastor said recently, "I do not like to preach giving to my people because they will think I am begging."

But every pastor ought to have such a conception of Christian giving as a part of the truth of the Gospel of Christ that he should not possibly hold such a false view. He should remember that our life can be greatly enriched and it practices the grace of giving, thus opening the floodgates of the soul to let in new and larger blessings.

Without question, the best time to form a habit is in youth. The most liberal Christian givers among the other people of today are those who were taught, while young, both by precept and example, to give. Every early influence should enter the spirit of giving. Every home ought to give the children a share in the Christian giving as early as they can understand. No father should give for the whole family, but rather say to his children, the children and the good will to have each their share in give and that they give it themselves.

Every Christmas-time ought to be used to impress upon the children the pleasure and blessing of giving rather than that of receiving. If it means form the habit of Christian giving in early youth.

Then will our young men and young women be found in the possession of the grace of giving. Then will the church and the College and Mission and other worthy causes receive liberal support. Many however did not receive such training while young, yet all need be given if they would follow Him who gave up everything to provide eternal life. The heart that has the spirit of Christ abiding within cannot but give.

Now how shall we give? Willingly, systematically and proportionately to be correct. The New Testament teaches us plainly how to give. Under the Old Covenant the tithe was paid aside as belonging wholly unto the Lord and more than ten-twentieth were given besides. The Gospel places giving upon a higher plane and teaches us to recognize all as the Lord's. It teaches stewardship. The law says, "Thou shalt not kill," but the Gospel says, if you have your brother you are a murderer, and that is the command of God. It is the same with giving. We know our duty, the light is greater and more is expected of us today than ever before.

Let me make one suggestion to our young people. Adopt some system for regular, proportionate giving. Jesus may not command the giving of the tithe, but he certainly gives it His sanction. It is a good plan and works well. If your faith will not permit you to try giving month-end, or one fifth, try giving one-twelfth. That would double the faith more than you are giving. The same system and it also came out of it much more will bring than under the former, random, impulsive way. Put your giving on a Scriptural basis and give no more than the Lord's Master. Have a "Lord's box" and whenever you receive any income place a certain part of it in that box. Then when you want to help the church at home, or pay your college Endeavor, pledge, or help to support the Mission work in Chicago or Kentucky or elsewhere, or help in any good cause, you will know what you can give and when to get it. This will be putting the Lord's business on a better business basis.

The need of more systematic Christian giving in preaching. Let pastors and Christian workers urge the young people of our churches to adopt some plan of giving, either the tithe or some other part.

Bring together systematic, proportionate giving and a sufficient number of unconverted men and women and the evangelization of the world will not be far distant.

Wabner, Pa.

## TITHE TESTIMONIES

By a Few of the Tithers.

"Bring ye the whole tithing into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing such as there shall not be room enough to receive it." Mal. 3:10.

\*\*\*\*

DAYTON, O.

We have always believed in liberal giving for the support of the Lord's cause, and even advanced tithing, but did not formally begin so doing ourselves until six months ago. Now we are more convinced than ever that Mal. 3:10 entitles a promise to Christians as well as to the benighted old. We have never been so blessed in our religious life, as when we entered the Tithing Legion. This is still God's way.

MARTIN AND KATE STRICK.

CHICAGO, W. VA.

I have practiced tithing almost ever since I had anything to tithing. For many years I kept it secret and to a certain extent do yet. I can say emphatically, yes, it pays both temperately and spiritually.

How good our faith when obedient, and the words of the Lord Jesus are never more fully realized, "It is more blessed to give than to receive."

NANCY A. STUBBS.

WATERLOO, IA.

For years I have been giving one tenth and more of my income to support the Lord's cause, but I have not realized my contribution so effectively to the church. There are so many avenues by which we can contribute to the support of God's work that we are perplexed to know where to apply our gifts so that the greatest good will result.

It affords me much pleasure to give part of the funds the Lord has entrusted in my care. It all belongs to Him. We are simply stewards and if we withhold from the Lord the portion that He wants us to give in mercy on His work we are sinning Him.

This may seem like a hard statement, but it is true nevertheless. Read the third chapter of Malachi, also Luke 16:1-13. There are so many aids for help that I only wish I could give more abundantly. If the church people would give as the Lord prompts them, or in other words according to their ability to give, much of the suffering that exists would be relieved and God's kingdom would prosper.

The Lord will hold us responsible for the talents He gives us, whether He be pleased or angry or unsatisfied also. A day of reckoning will surely come. How about your account?

R. R. FICKLER.

## TITHING, AN EXPERIENCE

BAK, VA.

Replying to the Editor's request for Testi-

monies on tithing as a practical experience, I beg to say that in 1887 I became convinced that tithing was a privilege open to all Christians, and the next time I was heavily in debt for my farm, I adopted the plan. Momentarily I made it retrospective. That is to say, I calculated the amount of my income from the time that I began to have an income, and tithed that also. Not having the ready money to pay this, I associated my note for it, and put the note in the tithing box. In the course of two years extraordinary and unexpected things occurred in the way of business, not only wiping out all my debts, but increasing the value of my property beyond anything that I had ever expected. This is chapter I.

Chapter 2 began shortly after in some investments which I made in my integrity, and in economy of the ways of the business in the wide world beyond my farm, and these investments not only swept away every vestige of worldly property I had, but left me heavily in debt besides, with a large family to support, and broken physical health. Fifteen years have passed and this chapter is not yet closed, the conditions are much improved, and prospects are encouraging. Now the question is—Did my obedience bear anything to do either with my first great prosperity, or the something overwhelming adversity? Another question—Was there any relation in my own between my adoption of tithing, and either the adversity or the prosperity that followed? Once upon a time I contributed ten dollars towards benevolent enterprise in a distant part of the country, one that I had personally investigated, and found so unusual in both its humanitarian and religious features that my work in the world could lay a more authentic claim to being the Lord's work. The ten dollars I sent came from the other fund, and was the Lord's money.

Now I remained that as this was the Lord's money, and the work was the Lord's work, instead of spending ten cents for registering the letter that, being the first time, I would enclose the ten cents along with the ten dollars, and the angels would see it safely there. That money never reached its destination. I have often wondered what the thieves who stole it thought of that letter in which I told of my reliance upon Providence to deliver it from their plundering fingers. They certainly got the money and the letter too. When I learned that it was lost, I sent another ten dollars of my own money, and this time I registered the letter, and it arrived. Reflecting upon this incident I made up my mind that the regulations and provisions of the Post Office Department were the single specially appointed to take valuable letters to their destination. And I have been fully convinced that a pretty thorough knowledge of the rules of business and the ways of the world would have subordinated me from the disastrous investments that swept away all my property. If those things are true, shall we trust in Providence less? By no means, but while you trust in Providence, so that you do not ignore common sense. The Lord gives us our faculties to be developed and

used, and not to be strangled by a superstition hanging upon anything at all, not even upon Providence.

For thirteen years I have been steadily engaged in business, and have sought nothing else. The exigencies of my desperate situation left me no other option. I have fought my fight. I have won, and the probability is now brightening into a certainty that I shall soon have something for the tithing box, something worth while. Does my past experience discourage this method? Not at all. It is a good, sensible, business method of registering our contributions to the humanitarian fund, and I may add that it is a dispositive method, while I freely reject the notion that we are under any command to do so. New Testament benevolence and New Testament duty in the premises is yet open a much broader and higher issue. The Word command of the Old Testament is also lived in the New, and benevolence and consecration there is not quenched into any percentage model of any fashion whatsoever.

H. C. NORMAN.

## THE TENTH LESSON

The Tenth Lesson is an illustration of Brothers who have consented to give at least a tenth of their income to the work of the Lord. It has been authorized by the General Conference. The Ohio and Kansas state conferences have also urged their members to join it. Applications for enrollment should be sent to W. C. Walker, 224 First Avenue, Long Beach, Cal. There are no membership fees.



*I should love to give more than to receive*

## TWO PERRIES

Two beautiful shining perrines.  
Bright and yellow and new!  
Don't tell me about the brothers;  
I want them myself, I do!  
But then if I was a brother,  
With an precious Bible to tell  
The story of Jesus our Savior,  
Who loved little children so well!

For Jesus, you know, may be saying  
This question of you and me,  
"Did you really try to be good brothers  
And strive after the best?"  
I guess you may need my perrines;  
Perhaps in some way that will grow,  
For little brothers grow to be strong,  
And perrines make them, you know.

—A. H. HARRIS

# The Young People's Society of Christian Endeavor

## NOTES ON THE C. E. TOPIC

How Can We Carry The Christmas Spirit Thru

1907? Luke 2:8-20

Written for Kentucky, December 2nd, 1907

BY GEORGE S. BARNER

Some one has well said, "The message of Jesus is, 'Think of heaven,' the message of Fourth of July is, 'Think of our nation,' the message of Thanksgiving is, 'Think of your country,' the message of New Year's Day is, 'Think of the passing,' but the message of Christmas is, 'Think of others.' We shall wholly miss the goal of blessings which the day should bring if we think of getting. Only as we enter into the spirit of Him who gave His most precious gift on this day can we enter into the wisdom of our Lord. As parents talking about it, however, and until we give ourselves we cannot know the real meaning of our lives. Wherefore shall we labor in 1907? Let Him who knows the real meaning of the answer, "Labor that ye may bring to give." Most men are already planning to get in 1908. Some, who seek to know and to do the will of God, are desiring the best, and planning to give in 1907. They alone shall save their souls and life eternal.

The true spirit of giving needs no return. We need to, which that, our very giving is not selfish. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; but they shall thank thee and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." This is the true spirit of giving. Let us give to those in need. Giving to our brethren, our friends, and our neighbors, may be all right. But the giving that starts the pen of the recording angel in the giving that reaches out and blesses the needy. Such giving is all giving. Such giving is giving to Christ.

This letter just received from Dr. Joseph in Toledo, in tells a story that was told to him by one of his past pupils who has since died. It is a legend of Jesus. The feast of Jesus had spread throughout all the land, everybody talking of His miracles, and every one was eager and anxious to see Him. One day a rich man met Jesus and asked Him to be his guest upon a certain day. Jesus accepted the invitation. The rich man made great preparations and invited all of His friends and the society is to be present at the dinner which he was giving to give in Christ's honor. On the appointed day, everything being in readiness, the guests began to arrive one by one, when, in an old baggage man, his clothes torn, his hands were raw, his dirty hair long, uncombed down over his shoulders. The rich man seeing this old man, became very angry with his servant for allow-

ing another beggar to enter his house, and ordered him to be thrown out of the gate. This was immediately done. Finally all the guests had arrived, but Jesus himself had not yet come. After long waiting, they departed, being very much disappointed because Jesus failed to appear. Many days afterward, the rich man happened to meet Jesus, when he demanded to know why he so nearly disappointed him, after having promised to attend the dinner. Jesus replied, "My good man, I did come, but you mistook me not." "Why, no, you did not come," declared the rich man, "for we were all waiting for you, and you did not come." Jesus then said, "I saw once you that I did come, for I was that poor beggar whom you so angrily thrust out." This may be a legend, but it is Gospel truth, nevertheless. Not in giving to our friends, nor in giving to our kinsmen, do we give to Christ. Yet, in all true giving, we do give to Him Who gave Himself for us.

## THEY SHALL BRING

1. Why has the spirit of giving entered into the Christmas season? John 3:16.

2. Why have the heathen a special claim to a portion of our Christmas generosity? Matt. 10:12-13.

3. Whom should we especially remember at Christmas time? Gal 2:10.

4. What was the command of Moses as to the spirit of giving? Deut. 15:11.

5. Which is the better—to wish a merry Christmas, or to make a merry Christmas? James 2:16, 17.

6. What is one essential to all true generosity? 21 Cor. 1:3.

7. What may cause all our giving to fall at eternal reward? 4 Cor. 13:3.

8. How may apparent generosity be but but false selfishness? Prov. 18:8.

9. From whom do we receive every good and perfect gift? James 1:17.

10. What is one test of a man's having been born of the Spirit of God? 1 John 3:17.

11. What should be the purpose of all labor? Eph. 4:28.

12. What are some of the exceeding great and precious promises to those who shall study the Christmas spirit with them through 1907? Mark 9:41; Psalm 41:1, 2; 112:9; Prov. 10:26, 28, 30, 31; 11 Cor. 9:8.

## WORDS QUOTED

31 Christmas gifts weighed according to the love in them, even gifts would be as light as feathers, and even poor-women would weigh more.—Aunt F. Wells.

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving.—Henry Drummond.

The staple rule had the true Christmas idea. What they had seen, they made a Christmas gift to all that would listen.—A. E. Wells.

## KENTUCKY MISSION REPORT

BY YOUR BUREAU SECRETARY

When we last reported the following has been added to the December report:—

C. E. Society, Williamson, Co.	\$1.00
Mary E. Martin, Flamm, Co.	2.00
Benjamin Lawrence, Adams, Co.	1.50
C. E. Society, Bethune, Co.	2.25
J. C. C. Spierman, Harlan, Ky.	3.34
Amount previously reported.	\$52.18

Total amount, \$102.18

We hope that every C. E. society in the brotherhood will help to raise this fund, whether a pledge has been made or not. We have received \$10 from brother and sister M. E. Latham of Gladwin, Arizona, to be used to help purchase shoes for Brother and Sister Truett. This amount we have forwarded to the Ashland College Y. W. C. A. which is taking this "home land" society, that it may be a Christmas present for our faithful friends at East Yonk. Yours for service

GEORGE C. CAMPBELL.

Written Dec.

## OUR JOURNALS

BY MISS G. F. THOMAS

How Shall we Keep the Christmas Cheer Bright? Dec. 18, 1907

(This is for December 18, 1907)

1. Given for	Letter for 10
2. Given and good will	Letter for 10
3. Thanksgiving	Mail, 10
4. Religious gifts	Mail, 10
5. Christmas cards	11 or 12
6. Christmas services	12 or 13

That Boys and Girls: If you were asked what is the best day of all the year would you say, "Christmas"? We think some of you would. Why? Because at Christmas gifts? Yes, because of the greatest of all Christmas gifts, Jesus.

If He had not come into the world we would have no Christmas nor the love that Christmas stands for.

Is not the best way to spend Christmas, to do that which will show most of the love of Christ?

How can we do this? We can give some of the present to any poor boy or girl that we think would appreciate it. We can give to missions so that the gift of the Gospel may go to the heathen. We can resolve to be more loving and kind to our parents and teachers and everybody. See how many ways you can think of in which we may show the loving spirit of Christ.

## SCRIPTURE REFERENCES

Jesus' Birthday.—The Day of God, Feb. 1:1; His Birthplace, Matt. 1:18; Matt. 2:1; Luke 1:26; Luke 2:6. Foretold by prophets and angels, Isa. 7:14; Matt. 2:23; Luke 2:6. Fulfilled by shepherds, Luke 2:8. Wholly by who men, Matt. 2:1; Ps. 118:11. Blessed by Simeon, Luke 2:28.

# Brethren Evangelist

Weekly Organ of the Brethren Church

C. F. YODER, Editor  
A. H. LICHTY, Business Manager

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## Work and Workers

BLESSING FOR BY-AND-BY DAYS

This work we are making blanks and other special supplies, to our agents. In case any agent does not receive their supplies promptly we shall be glad to know about it, so that others may be sent.

The next month is the harvest month of the year in the way of BREADSTUFF subscription. This is possible because of the legal work on the part of donors of people over the United States who labor industriously and faithfully. We are grateful for their support, and in fact, the existence of our church paper depends largely upon the services of these people. Even if you are not a formally appointed agent we shall appreciate anything you might say or do that would increase our subscription list.

THE 1901 ANNALS

It is a little late this year owing to Brother Hester's absence in California, where he is visiting his mother, sister and friends. He will return soon and soon after January 1 will get out what we hope may be the best ANNALS ever issued. Watch our columns for the announcement when it is ready for mailing.

THE EVANGELIST

Reprints of this EVANGELIST may be had at \$1.00 a hundred or 3 for \$2.50. It will pay to distribute extra copies to members who do not receive the church paper. The Ohio Mission Board will use several hundred.

"KENTUCKY SNAKE"

The Brethren of Andrew and Philip, of the Philadelphia church, wants to buy that snake skin. They are too good. The snake skin Y. W. C. A. is so far along with the money that they wish to finish. They therefore propose that the Philadelphia boys purchase a Kentucky Bull named of "Kentucky Snake."

Four sessions resulted from the meeting held at North Georgetown, Ohio, by the pastor W. M. Lyon.

Brother H. F. Hays reports three sessions at Mt. Pleasant, Pa.

The meeting at Trip, Ohio, conducted by W. M. Beardsley, continues with few sessions to date.

All churches should arrange if possible to observe the work of prayer the first week in January.

There has been considerable demand for an occasional sermon in the EVANGELIST. We publish a good one this week by Brother Hanson and will be glad to receive others from other pastors.

Sister Mary Wins of Middleburgh, Ohio, suggests that the boys and girls save their money and use it to buy shoes and other things for the Kretschmer building. A good suggestion. Let us hear from the boys and girls.

Seven sessions to date are reported from Hillsboro, Ill.

Sister Martha Kemp, 111 Commercial street, Atchison, Kansas, wishes to know the opinion and addresses of any other members of the Brethren living there.

A Virginia subscriber asks that there be no articles concerning secret societies.

Three sessions are already reported in the meeting at Falls City, Neb. conducted by Brother Tetter.

Let us have articles relating to some of the things that we should try to accomplish as a church during the year before us.

Dean McClellan has just received no response to his announcement concerning the ten-day Bible Training School to be conducted during January at Ashland. Pastors should not attention to it and work in the name of Sunday school or other workers who may be interested in taking advantage of the work. Do it at once.

Ohio churches have sent in but a fourth of the mission money for the year while half the year is gone and the money is badly needed. Ohio proves you have a reputation to maintain.

Brother S. H. Backer writes from McKeesport, Pa. that he has been visiting various places in Pennsylvania on business. He may do some revival work in the state also during the winter.

We have a few lot of personal workers' cards for the use of children which sell at 10 cents a hundred. They are very useful in revival work.

Brother and sister H. B. Wolford have accepted the call to the pastorate of the churches in moved California. — Looking and enlightening themselves. They go purely for health and partly because of the great need of the work there. Brother Wolford leaves his last year in college and two good churches in Ohio, but no better man for the place in California could be found, and we may confidently look for good reports from that land of scoundrels, before many days. They begin work there the first of the year. May God go with them.

## The Prayer Meeting

God's Christmas gift and Cure. John 3:16.  
1 John 3:16-18

(Read in December 12)

When the word "Christmas" is spoken upon your thought, what is the picture that comes

into your view? Is it that of home? Is it Christmas gifts? Is it a meeting at the church? Is it Christ? The answer to the question reveals something of our Christmas character.

What should the word Christmas bring to mind? Why do we celebrate Christmas?

It is the birthday of Christ. Whether it is the exact day or not, in of Bible commemoration, this day will serve as well as another to bring his advent to mind.

But back of the coming of Christ to the world there was the love of God the Father who gave his Son to the world that he might live and suffer and die for the salvation of the world.

It was that same love reflected in the life of Christ that made him the Savior, and which today draws the love of the world to himself.

When we consider God's Christmas gift to the world let us remember two things about it.

1. God gave the most precious gift that was possible. It is no wonder that Paul makes an argument, saying, "If God spared not his own Son, but delivered him up for us all, how shall we not be with him freely give our all things?"

2. God gave the gift which the world most needed. Had he given gold or diamonds the world would have been all the worse for them. It fights over what it has of that sort now. Had he given literature the world would not have cared for them in its heathen state. The one thing that needed was a way of salvation from sin, and the only way to provide that was by providing a Savior. God did just that and what we celebrate Christmas day let us remember the love and the wisdom of the Father in giving his Son to the world.

When we consider our gifts to God let us follow His example.

1. Let us give our best. Instead of the scraps of offerings we may have for the collection basket, let us first of all give him our hearts. On our knees let us consider what that means and then give ourselves unreservedly.

2. Let us give what God most needs, that is our service. He can speak already by the lightnings and the thunders but he must have human hearts and lives with which to effectively proclaim the Gospel of his dear Son. Shall He not have the use of your life and mind?

Pastors, Sunday School Teachers and Superintendents

The faculty of Ashland College is planning to conduct a ten days' Bible and Training School in January. Will all who are interested and likely to attend write at once to the undersigned? The success of the movement will be determined by the interest you manifest. Write at once. Address

Dean J. A. Miller,  
Ashland, Ohio.



## The Gospel of Giving

If "it is more blessed to give than to receive" then the Gospel of Giving should be a very blessed Gospel to preach and to hear. Perhaps, however, Dr. Tunny was right in saying that the characteristics of this age is selfish. Perhaps, while seeing the needs of Jesus' disciples the blessedness of giving we are really selfish at heart, or at least in action.

A certain pastor was planning to preach a missionary sermon to be followed by an offering, but did not announce it lest he might have no hearers. He was not a Brethren pastor, nevertheless the announcement of an offering is not yet one of the prevailing methods of increasing attendance over services of the Brethren. We must still say, "We have not yet attained," but still we do not say "We possess the mark?" To make the mark more clear and the pressing forward more enthusiastic is the object of this discussion.

There is no question but that there is need of agitation for a better conformity to the Gospel of giving, for along with great wealth on one hand and great need on the other, there is found a great lack of giving.

There is the fact of great wealth. It is estimated that the wealth of the people of America is over twenty billions of dollars and is increasing at the rate of over \$100,000,000 a year. Of this the church has the full share. The Brethren indeed, are comparatively poor, and yet even with us there is a vast amount of wealth that is being hoarded for the work of the Lord. There are a number of congregations the aggregate wealth of whose members is from \$10,000 to \$100,000 or more.

There is the fact of great need. Peering by the needs of the world's poorest, the prayer cry out of the heathen darkness and the needs of the slave in vast lands of America, there are the needs of our own beloved church ever pressing like a collection basket before us. The college needs but \$10,000 to pay off all debt, and we have so much in cash endowment to ensure a school adequate to our needs.

The General Mission Board reports an equal amount needed for the various mission properties, and this stands like a round gate forbidding further expansion.

The publishing house is getting on a solid foundation but with an endowment would multiply its usefulness by improving our literature and using it for mission purposes.

It is true that the Brethren have had an extraordinary time in building many church houses and in establishing our general institutions in our old history, but ever seeking almsmen for which we are bound waiting. During the year 1905-6 the church gave approximately \$200,000 to various missions and \$100,000 to foreign, for past years \$100,000 to \$150,000, and for the college \$100,000 making a total of about \$600,000 or \$1 million. Compare this with the fact that some denominations are spending as much as \$1 million for foreign missions alone, for which come our giving amounts about four cents a member. Compare it with the fact that the people of America are

spending \$12 per capita yearly for liquor and 60 per capita for tobacco. If there is one topic for each twenty people it would mean that these topics are their liquor eighty times as much as we Brethren love our Lord. If we are doing their best, how can this army of drinkers afford to give eighty times as much per capita for drink?

The question of church funds is clearly not wholly one of ability, it is one of association.

What shall we not standard in giving?

We are living out under the potter's wheel, or the Mosaic dispensation, but under the Gospel, and therefore without taking this to discuss the former standard let us come to the Gospel teaching on Giving.

### THE FUNDAMENTAL PRINCIPLE OF STEWARDSHIP

The Gospel principle from which all the teaching on giving is based is that of stewardship.

This means that God is the owner of ourselves and all that we have, and that we are only given a stewardship from a finite who and then we must give an account.

Not only in the parable of the talents (Matt. 25) and the parable of the pounds (Lk. 19) but in all his teachings Jesus says this truth. And he committed it to his own Son. "Not say will but I have done" was the sentiment of his life. "All mine is thine" he said, and therefore used all according to the will of the Father.

God is owner of all; first, because he created us; second, because he redeemed us. "Ye are not your own, ye are bought with a price, the precious blood of God in your bodies and spirits which we have," think, because God sustains us. It is from him that we receive "life and health and all things." He is the giver of every good and perfect gift. Therefore should we say with the Psalmist when we bring our gifts, "O that mine own have we given thee."

### PROPORTIONATE GIVING

Starting from the principle of stewardship the next question is decide in the proper proportion to be used for the necessities of the steward and to be used for the owner.

1. The steward must have a living for himself and those dependent upon him. "We that are clothed are for his own bath dander the faith and is more than he holds."

However, this does not imply a luxurious living. Jesus said, "The laborer is worthy of his hire," but he sent his disciples forth without a mantle band to back them and without money in their purses. He taught them to pray "Give us this day our daily bread." He continued them repeatedly against laying up treasures on earth and gave the example of going about doing good while having not a place to lay his head.

We sometimes hear it said concerning this or that evangelist, "O that he had right if he saw about it." According to the Gospel, evangelism is never all right, and so one can never afford it. The missionary Christian has no more right to live in idleness and luxury

than any one else. Mr. Bachelder paid \$100,000 for a private shooting pond back of his city residence. Can you wonder of him when it right to enter gains from other people who are just as precious to God, right, in order to spend them to such extravagance? And is it any more right to be a member of the Brethren church to indulge in other forms of extravagance just because in possession of substance of the Lord's money to do so?

If the Gospel of stewardship were honestly practiced, where now we have one dollar in our money treasuries we might have ten or twenty. To see the list of members in your own congregation count those who are tobacco and the cost of the fifty used in a year and you will be appalled to find that this one had had more in taking more of the Lord's money than is given in tobacco, home and foreign. Many of our people have not learned the first principle of the Gospel of Stewardship.

### STEWARDSHIP MONEY

If we have no right to spend money selfishly or extravagantly neither have we any right to hoard it for our children after us to squander. The Gospel teaches us to bring up the children in the nurture and admonition of the Lord, but it reserves commands to hoarding them up in ease and luxury, or to confer them with riches when we die. If I hoard for a child to pass them the sum of a month's life but a rich man to enter into the Kingdom of God, God will with dignity the word of Jesus in the matter of them what better men people are for putting so much of a store in the way of their children? Why is it that so few of the children of our wealthy members are earnest workers in the church? It is not because they have been led away from the sanctification of riches and the independence of being not obligated parents? Let them learn to receive for themselves from the Lord's money only such portion as they need for a frugal living and they will have as a result both treasures and children in the Kingdom.

### THEATERS AND PARADES

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## VIEW EDITOR

3. Grating then to the Christian toward a plain living what shall be done with the balance accounted to him, if there be such a balance? We answer, Observe the law of the Bible.

But you say, The Bible was a Mosaic institution and was done away. No, the Bible was not originated by Moses nor was it done away with the consummation that was peculiar to the Mosaic dispensation. The Lord has placed his hand into the pocket book of the church by giving the prophets to teach that the faith is no longer lay with the Law. Mark carefully the following verse reason for observing the law of the Bible in this dispensation:

(1) It goes back beyond Moses to the example of Noah (Gen. 20:26-27) and Abraham (Gen. 14:24; Heb. 7:1-10) and on to the prophet of Israel, where we find Abel accepted and Cain rejected because Abel offered a "fellow offering" (Heb. 11:4 Greek). The Septuagint translates the words of God to Cain in Gen. 4:7 that "If thou hadst offered right but hast not divided thyself, hast thou not sinned?" If the Lord rebuked from sinners, that one day of seven set one part of income to God should be kept sacred for him, how we say more right to ignore the Bible then we have the Sabbath?

(2) Just as the Sabbath as a divine institution already established was given a national significance when engaged upon Israel (Exo. 20:11, 12) so the Bible was then introduced as simply existing (Lev. 23:26) and it simply made to emphasize to Israel God's ownership of all.

In both cases the national significance was done away with the dispensation but the fundamental law in each case remained and we are under an moral obligation to keep the Bible as to keep the Sabbath.

(3) The Bible is even more strongly taught in the New Testament than the Sabbath. James said, "Ye pay tithes of mind and service—these ought ye to have done." To the Brethren here is a larger significance when he said "The Sabbath was made for man" and in the Bible he gave a larger significance when he said "Remember to Christ the things that are Caesar's are to God the things that are God's," but in neither case did he do away with the institution. Paul speaks even more strongly when, after relating to the priests who were supported by tithes, he says in 1 Cor. 9:13, 14, "Thus saith the Lord, that in a similar manner 'that God ordained that they which preach the Gospel should live of the Gospel'."

(4) As the universal observance of the Sabbath indicates the divine origin, so the universal observance of the Bible in sacred laws indicates a divine origin. Certainly the sacred history, now, from the most ancient age to the tenth has been regarded as the portion due to God! Quotations from Chaucer, Holme, Prynne and many other writers show that it was observed as a greater or less extent by all the nations of the world. The learned Montaigne says "Intemperance are mentioned in history of some nations who did not offer sacrifices, but in the annals of all that time are found who

did not pay tithes." We might fill many pages with similar quotations.

(5) Melchizedek the priest, received tithes of Abraham, and Melchizedek is a type of Christ, who taught them how to receive tithes of us. The author of Hebrews uses this same argument from type to show the superiority of Christ to Moses and this argument for the Bible from type is therefore scriptural.

6. The Bible was observed and enjoined by the prophets. The Brethren plead for a return to apostolic practice in substance, but when inconsistent in this respect also, because, who was the disciple of Polycarp, who was the disciple of John, says: "We ought to offer God the first fruits of his creatures, as Moses says, 'Thou shalt not appear before the Lord empty.' Christ does not to distribute, but to increase our obligations."

Arguing, the great theologian of the early church says, "Tithes ought to be paid from whatever be your occupation. Tithes are required as a debt. He who would procure either position or reward let him pay tithes, and out of the same perceive him. God will give us the whole but thought it meet to see the tithes from us, not for his benefit but our own."

Not less than eight of the early councils of the church proclaimed to Christians the obligation of paying tithes, making the duty as the Word of God.

Many other ancient writers might be quoted as well as many modern scholars, such as Calvin, John Knox, Dr. Chalmers, Dr. Owen, Wm. Wylie and many others.

Dr. Miller, one of the ablest scholars of this century says, "The law of the Bible is binding upon the church according to the judgment of the fathers and the voice of the church untroubled for more than a thousand years. It is and has not the faith of the Jews and the heathen should correct ours."

(7) The Bible is for man's good. It, with the Sabbath, is based upon his moral needs. The observance of the Bible therefore makes for property and morality just as the observance of the Sabbath does. In the experience of Israel the seven foldness neglect of the Bible (Lev. 24:10-16) just as the neglect of the Sabbath (Exo. 31:16) while blessings followed obedience. Isa. 58:13, 14; Mal. 2:15; Prov. 3:1, 5.

Dr. Miller, quoted above, says: "The Jews take a proverb—pay tithes and be safe." The heathen made the same observation, that he who paid most to his gods did receive most from them. They saw God's judgment upon them for not paying him his tithes; they repented, returned the tithes and were delivered. But as Christians receive the only heavenly inheritance, we refuse to pay God that which by a universal decree, he has reserved to himself."

Dr. Kane, of Chicago, has for 20 years been advising brethren from Christians who pay tithes and says that he has not found one exception to the fact that they who contribute to tithes in him, after many millions of people have been questioned. Have we need of further evidence?

## CONSERVATION OF THE BIBLE SCRIPTURES

2. But there is a third point in the Gospel of giving, stewardship implies a living for the steward and the observance of the Bible as a law of property and morals, but it also implies the use of all that remains in the way to which God directs. The Jews offered considerable sacrifices, but we must offer ourselves in living sacrifice (Rom. 12:1) "I do duty" said Paul. "Whosoever be of you that are not attached to all that he hath be content by my discipline." (1 Th. 3:12.)

Words of money or worldly or material make it right to labor on the sabbate, and material acquisition may make it necessary to suspend in some cases the payment of tithes, but just as the six days of labor are to be spent in the fear of God in the same degree of our income are to be spent as the law may direct. This is included in Paul's directions for giving in 1 Cor. 16:2 when he says, "As God has prospered."

## CONSERVATION OF THE

It was customary under the law for the farmers of Israel to pass their flocks under the yoke and touch every tenth ear with palm, but in modern civilization the tithes account must be kept in different ways. These points may be mentioned in the Gospel again.

(8) No excommunication. "Let him that stole steal no more." The Lord does not want "wicked money," and we must not rob him. "Will a man rob God?" cried the prophet. "Yet ye have robbed me. But ye say where have we robbed thee? To tithes and offerings." Gal. 3:10. If we would be accepted of God we must be consistent in our giving and in our loving labor.

(9) No sin. "Upon the Friday of the week," said Paul, "let every one of you lay by him as store as God has prospered him."

Every church should have a budget of expenses for the year and then the services consist of gathering the contributions every week.

(10) Giving should be universal. It is not merely a matter of money giving. It is an act of worship. Do only the men observe the Sabbath? Why should they do all the giving and the women and children be exempted? The Gospel commands that the men should keep all the money of the family. The father of the prodigal, a type of our Father, said to the older brother, "All that I have is thine." Let the men who wish to be Christians give the women and children a chance at the family point that they may share in the great act of giving. Teach the children the proper standard of giving and they will not depart from it. Let them tithes all their earnings just as the parents should do.

This Gospel system is infinitely better than the irregular begging and scheming and hoarding that often humiliate the church and hinder its spiritual power.

## CHEERFUL GIVING

Just one point more. "Gospel" means "good tidings" and Gospel giving means cheerful giving. Such giving the Lord loves. These things should mean our giving with willing and cheerfulness.

(5) Love for men should make it a joy to help them by extending the Gospel. "It is most blessed to give them to receive," because there is sweeter joy in helping others whom we love than in being helped.

(6) Because giving generously is simply rendering a good account unto God for our stewardship, and every faithful steward loves the time of reckoning for the joy of giving his good account.

(7) Because God accepts the giving according to the spirit of the giver. "If there be first a willing heart, it is accepted, according to that a man hath, and not according to that he hath not." II Cor. 9:12

God's generosity does not imply great success but it does imply faithful labor. "It is required in stewards that a man be found faithful" (II Cor. 4:2)

In the parable of Jesus the soil sown (Lk. 19:8-10) who sowed the seed was the Lord, the various sowers who lived in history (Lk. 19:11-46), and the idle sower, who buried his talent. (Matt. 25:13-30), were all punished for their faithlessness when the Lord returned, but so late warning. We may little with duty now but the day of reckoning is coming.

A certain father sent to a religious editor some vegetables with a note saying, "These were planted on Sunday, based on Sunday and gathered on Sunday." The editor made a note of the gift with the simple comment, "The Lord does not always settle his accounts on Sunday."

There may be those who are rebelling God, saying their means are little, and proper, but in due time they shall be called to account for their stewardship just the same.

The brethren have several reasons to be happy in their giving because our gifts meet in a large number of concrete than in any other denomination. For instance, statistics compiled by Mr. Maule show that it costs the Synodians about the same money added to the church, the Presbyterians \$140, the Congregationalists \$160, the Baptists \$200, but the Brethren last year had not paid of \$444 at a total cost of \$4,900, or 22% per capita.

Knowing that a certain number of converts will yield it will be true that many \$30 or more that we give to the church represents a real need. To put it concretely therefore, when we are about to render the Gospel of giving we have to put an immortal soul in the balance on one side for every \$30 on the other. And the man who spends \$30 a year for tobacco must say, "I would rather see my neighbor go to hell than give up my tobacco for one year. The man who spends much on his house that he would not need to spend says, "This means that I choose this selfish luxury rather than the salvation of 300 souls who might be as near to my crown and a joy to me forever. The woman who spends \$30 a year to be in style does so at the cost of a human soul, and the cry of their lost soul will ring through eternity as a sentence of condemnation, and Jesus will say to each, "Unthankful as ye did it not to the least of them my brethren, ye did it not to me." 1

If this seems to be harsh and the standard here taught seems high, remember that it was Jesus himself who said, "He that loveth his father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me," and he that loveth riches and money more than me is not worthy of me, and he that does not quit his soul and expensive habits for my sake and the kingdom's sake cannot be my disciple.

If the application of this truth hurts let it hurt. It hurts us more than the saints and those and great ones that pleased our Lord. The ones that we take most pains in the old man of sin, and he that struggle with him. The new life of sanctification is inflexibly sweet and most satisfying. Is it possible to it else? Can we say,

Lord, all is thine  
And thought is mine  
To claim  
Thou givest me  
I give to thee  
The mine.  
A gift to show  
Thou dost I owe  
I pay  
With this I bring  
Love's offering  
Each day  
Not half but all  
Knew that is true  
To give  
For thee mine  
Thy life is mine  
I'll live.

## The Grace of Giving and the Sinner

BY EVA MARSH, MEMBER

Philanthropy in the form of alms is as humanity. For alms do not make the Christian church but have slowly and painfully trying to reach that ideal, and has only partially succeeded. The world has not as yet begun to realize all that is contained in the poem of the great thought that we should love our neighbor as ourselves. "That idea," says Alfred C. Wright, will not have fulfilled its mission till the world has been transformed and the dream of prophets and poets has been realized in a world of peace and purity and kindness for all, a world in which crime and poverty shall be unknown and from which mental and physical disease and defect shall be banished."

Have we any part in bringing about this ideal condition of things? Let us turn to our great Teacher and seek wisdom of Him, "who grows to all men liberally and upbraideth not."

The remedy is suggested from the simple statement, "The poor ye have always with you." First, not only from a money consideration but from intellectual development, poor is a social principle and poor is a social insight. Because of this poverty there is suffering on every hand. There is the cold, hungry orphan, the thin, pale-faced mother dying from heartache and shame, the bleated, a wasted form of the father, drunken and helpless. There is the dying child, the poor girl with a broken spirit, child and a miserable existence on a few pennies a day for ten or twelve years, sitting with

fringed cheek over a mother's needle, in an atmosphere food with shame; and there, too, is the young woman driven to desperation in a life of shame and degradation, a thousand times worse than death. Poverty, misery and crime on all sides.

"But say I my brother's helper?" "Great Teacher, hear and answer this question."

The reply comes from Gal. 3:12, "The rule of the brother's blood which only we from the ground." It is the power of man to relieve this condition, but it means the opening of hand and heart.

"Give to him that is in need," thus with the Lord. Not only to those whom we love and in whom we have confidence but, "If there money be brought, give him leave to eat, and if he be thirsty give him water to drink." Matt. 25:31, 35-40. Our obligation lies beyond those of our own household. We live in society in our Lord and his says, "Bring an offering and come before Him." I Chron. 16:24. There are servants of the Lord serving in bleak difficult fields. "Master give unto your servants that which is just and equal." Job 4:3. There are laborers laboring in low regions, in low character and mission, both at home and abroad, laboring for us who remain at home. "Call the laborers and give them their due." Matt. 9:38.

Are we giving all that God would have us give? Every man will give as he feels, according to the blessing of the Lord and God which he hath given him." Gal. 6:7. Are we willing to change the Lord with doing out stingy blessings to us? We answer this question by the answer we are giving to Him.

Of the Jews, God required one-tenth. Jesus has required less of us. Jesus has required this but when he said, "For all that thou shalt give me, I will satisfy thee," the truth was that Abraham observed the same rule when he gave tithes to Melchizedek. Hence declares, "All the tithes of the land are the Lord's."

"They brought it from the fields of the vine and the tithes of all things."

"Thou shalt surely tithe the increase of thy seed." We might go on multiplying references upon references to bear out this statement, but no doubt we are all convinced that the Jews were commanded to tithe all their goods.

Even the Levites who gave themselves up, all of their time and their service to the Lord and received their support from the tithes of the people, were required to pay tithes as well. "The Levites shall bring up tithes of tithes." Num. 18:26.

Not long since I heard a minister make this statement, "I do not believe in tithing but I do believe in giving all that I have to the Lord." Now that the law of tithing is ruled in our magazines, but let us not look into it and we shall the good brother's counsel. Did he mean that he should not tithe but he had and give to the poor? God says, "He that gives freely not for his own benevolence is worse than an infidel." God did mean that in the end we will live, service and money to a Christian. But! Doubtless the better was his meaning, but should not every Christian do this? Have

then is the giving? Notice the above quotation. The Levites were doing all this but yet they were commanded to give a tenth of that which they received. They must give that others may have support. The Jew publishes not to obtain life but to God that God might give support to the Levites. The Levites offered what he received that God might give support to others. We should indeed give all we are and have to Christen our, say times that others may be sent out where we may not go and bring others to knowledge of Christ.

Do I mean then that every believer in Christ is bound to tithe his income? Not at all. Believers are not bound to do anything. We are not under law. This is the dispensation of Grace. We are meeting unsharpened from God has given us very great freedom. "Every man be ye persuaded in his heart, so let him give." "Not one of them have been called into slavery, let us not use our liberty for an occasion to the flesh."

"Let us take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

"I see the Lord, I always see." In the Jewish religion God gives to you, picture of what He expects of His people. Has the stranger? Does He expect him of the church? This great freedom of ours is without a test. God will have nothing that we may not give cheerfully.

"God loveth a cheerful giver."

"He would not have us give grudgingly nor of necessity." But is our law for Him so cold and our work so small that we cannot give to Him cheerfully one tenth out of the ten tenths which He gives to us? If we would be giving more we would surely be giving more. We would equally become larger, wider more could run and witness in Christ Jesus.

Two remember that His position abundant reward for our gifts. Giving to the Lord is an excellent investment from a financial point of view in any, nothing of the blessing it brings to our own soul life.

"Every one that hath furnished houses or lands for my sake shall receive an hundred fold." "He is able to make all grace abound unto you that ye always having all sufficiency of all things may abound in every good work." II Cor 9:8

"The God which loveth us will to the never both ministers bread for your soul and multiply your seed more." II Cor 9:10

Giving ought not to be an anxious task, and need not be if we but give systematically. The Jews were required to tithe their goods at certain definite times. It would be better were we just as systematic. Sometimes we think we are giving much when if we knew, we would be giving very little. Recently a man insisted that he was giving at least one tenth. But when we sat down to count up just the amount he gave he gave us discovered, much to his chagrin that he was giving less than half of that amount. Then too I can conceive of a generous individual giving more than he should give. As it is well to be systematic

in our giving. Let us decide upon a certain percent that we shall give to the Lord. Then let us have a receipt for the Lord's money as well as one for our own. When we have sold our produce let us put one tenth, if that is the amount we have decided upon. Let the Lord's receipt be free of all, then the one tenth into our own pocket book. When on Monday morning the thoughtful husband places in his wife's hand the usual allowance for the week, let her take out the tenth and put it into the Lord's money box. At the end of the week, month or year when you receive your salary, submit the Lord's tenth first of all.

It is well to teach the little ones to be systematic in their giving as well. When the child receives a dime, let it place one cent in the little bank which it has for the other cents in the week. On Sunday morning this one cent may be taken by handing it over for Jesus. The children love to do banking business with Jesus. Teach them to be careful as we but as well that on no account can the Lord's money be reckoned for our own personal benefit. Never can a cent be taken from The bank account be used in the work. To do so is one of the worst ways to teach irreverence for the things of God.

By thus systematically depositing of pennies, nickels and dimes to the Lord's account, we scarcely miss the money and yet we have always a reserve upon which to draw for Sunday school, church, and alms work. It is giving systematic help that we are giving every

#### A CASH OFFICE

The same system should be used in disposing of the earnings of our S. C. E. The twenty members, we all understand, must go to definite places, but here are the earnings. Twenty-five, fifty or a hundred dollars. How shall we dispose of that? Shall we keep it at home? Could we be so foolish? One very wise pastor suggested to his society that they give twenty-five per cent to money outside of the local church. This is certainly a most excellent suggestion. Let us consider it. And if not this let us accept some very definite plan and work to the plan.

May God never be compelled to say of us as He said of the Jews, "Ye have robbed me. In tithes and offerings ye have robbed me."

What a startling suggestion! But let us bring all our tithes into the store-house, then they may be sent to the house. And let us give them now here, if He will not open the windows of heaven and pour down a blessing that there shall not be room to receive it." John Macdonald, last.

#### GIVING TO MISSIONS

For SUNDAY, DECEMBER 12, 1910.

Some of you get the idea that I am a fearful old man. You never make a greater mistake in your life. I am of about the average, most reasonable disposition you find anywhere.

Those who are aging members of the Breth-

ren church ought to mission, are in a wonderful sense, engaged in mission work. Five of us sent a dollar toward the Lord's work twelve or fifteen years ago except right at home. In our denomination this work is being built right up from the start. The few who began planting that we broaden our vision, and make it planting missions in new and hard places were truly inspired of God. And the growth of the work they sowed is indeed wonderful.

Now "what God hath wrought." We have just had a blessed revival and ingathering at Washington. The Philadelphia mission always prosper and expands. During the last year most excellent results have come to pass at Chicago. Whether one name and name, or is too many for either, it must be that all heart of the wonderful work of grace in the Kentucky mountains. Brother Asahel was thank God for men "who are" is a few short years than many another foreign missionary found in a decade. Los Angeles is sure to make a strong, helpful church. And such faithful faithful work and earnest prayer as Sister Thorne is giving will surely bring results for God. Alwayright, and the pure Gospel of the Gospel. Centenarians, dear people, the good that God has accomplished here this nearly unbroken form, then, and, thank God, devotedly for those who have persistently sown and asked again that brethren and sisters give liberally to missions.

"The best way to raise mission money" is the way that secures the largest number of good, clean donors. Place your in different churches. The plan at Tynd and Taughton, Philadelphia, is hard to improve. It is among the best. They give in a uniform and it is not for an offering in every service and teach all to some prepared for the offering part of the service. They have offerings for all different departments, including missions and always find cash to the treasury when needed.

Secondly. Circulate a paper among the people and ask for cash and pledges. It is wonderful what help for God's cause, an influential member can thus receive. If your custom is not to raise the money until it is needed, then this is the best way. It is not true that circulating subscription papers in a church does harm. On the contrary, if people are urged hard, almost four times a year, to help along some special line they get rid of the awful dread they have of giving up their money.

Thirdly. The contribution plate is never twenty-five dollars for missions is better than no plate at all. This way means that those, or four hundred ones shall give nearly the whole amount, while only one or three in express or plate with holes in them.

Fourth. Do not forget that the conference long ago decided that every church and pastor should take a missionary offering every twelve day, four times each year. And so it comes to pass that unless a church can show that they have a better way they must take these four offerings annually or somehow they are not loyal to the church and the general brotherhood.

I have often urged the missions everywhere

to change gulphs for a walk, and while away from home and not headbopped by the feeling of familiarity, take minutes and collect mission funds. If our clergy would set on this good advice, poor boards, state and national, would be wiser to make these topical appeals in the Brethrenary. We would then always find abundant funds in the treasury, and be free from debt. And not more than one brother in a thousand would seek because he was induced to give largely, but all would rejoice that their eyes were opened, and they were induced to aid in preparing the way for the return of our King. I know I am telling the truth, for in the past I have induced my pasture to act on this advice, and the result of their work has been far beyond expectations.

The National Board has received, and last Conference acceded the motion, that all our missionaries should be out raising the churches a few weeks each year, holding missionary conferences, and soliciting funds. It is easier to say, whether this idea will come up to the standard set for them. They should take missions about three days and evenings at one place, and solicit. They should let others hold these weeks served for a month, for the missionary may need rest, and they should if possible take the duties assigned them.

From the plan mentioned above, all can feel one that will suit their case more, if there is a sincere desire to be helpful to God's cause.

Our present plan is about as poor a way as ever be found. It is like: We elect a mission board, then previous day on the board do a thing or say a word, to help in the hand work all the year. The secretary plans is supposed to be of the right hand, then conference to conference, and hear the brethren almost entirely alone. Only about sixty or seven out of nearly two hundred, ever take an offering for the board; and some of our ablest men go absent and tell disparagingly of the work started and sustained by Conference.

The secretary, easily driven to desperation, goes into each week year with reports and berations of members, missions and churches, as he is just money to keep missionaries from starving and freezing, and to keep mission property from being sold. No one wants this plan.

Then, dear people, please use some better way. Come regular, be punctual; don't oblige the secretary to solicit by mail, then flounder in all you shall hear.

A word as to the situation, then goodnight. During November 2006 I received a total of one hundred and fifteen dollars (\$150.00). We need fully two hundred and fifty (\$250.00) per month. Chances are heavy up, some excellent men will plead in vain, for what is to do then. New Year's day, told me it may be at last Conference. It was decided that all should try to do at least as much as they did last year. At Winton this year, we just renewed our faith in you all, and omitted the customary drumming for men and pledges. For that, we deserve thanks. We will only need the Evan-

gelist columns with our appeals, if you drive us to that last resort. Thanks for that also, and let missions and hymns be in demand no do at least what they did a year ago. New God and men would be pleased, if about the churches, not on the books for a year last year, would hurry up an offering without further delay. And you generous brethren, with more than an abundance, how is it so many of you forget us. Please remember us, and God will remember you. Let us be prompt and liberal please the King, and secure the dignity of our denomination and the paper.

Wm. C. C. Williams.

#### THE REACTION OF GIVING

BY W. H. BRIDGERS.

There is a wholesome reaction following true giving. Not all giving is not true giving and not every plan is blessed in its giving. The practice of true giving is very clearly set forth in the New Testament. Christless men, for example, is so essential to true giving. "The Lord loveth a cheerful giver." We are not to give "grudgingly or of necessity." Moreover we are to give liberally. "He that soweth sparingly shall also reap sparingly, and he that soweth liberally shall also reap liberally." "We are beggars," as the Lord hath prospered us. God "freely gives us all things." There is certainly no reward due us when we give to God the substance which we will not lose. But the spirit in which a certain dying man gave to the Lord is perfectly illustrative of much of the giving of today. One of the greatest sorrows away, and as he is supposed to be last message to whom this and that should be given, the last now came to his mind, he said if the Lord is true my son John get this, but if he is never found the Lord gets this.

And we are to give systematically. "Upon the first day of the week let each of you lay by him in store. It is from such giving that blessing flows back to the giver. And when Jesus said according to Paul: "It is more blessed to give than receive" he must not have overlooked the reaction that is enjoyed by the giver in true giving. It is in this reaction the joy has its seed when he sows.

"Who gives himself with his all, from three, himself, his hungry neighbor and me." MATERIAL GAINING Because it is less worthy of mention. I suggest first that from a purely material consideration every man is blessed who deals fairly and equitably and honestly with the question of giving. Observation is almost every evidence of the verities of his statement, "He that soweth liberally shall also reap liberally." It is true with reference to things material. There is truth in the heavenly things.

"There was a man, some called him good, The more he gave the more he had."

Man cannot rob God and presume to endure him out of his just deserts and get nothing. There may be a substance of truth; for a time but man never along the line of debt and fulfillment. We are bound to come. I am fully persuaded that the new man, "He that soweth shall also reap" and truly they shall be sown the precious seed of those who conscientiously bring their giving up to the fullness of their duty and good intentions and purposes which they possess in their hearts. But so I said, this is what all a sower consideration.

#### DOY TO THE OTHER

Giving is a source of happiness and joy to the giver. Alas! how many of our sad satisfaction and comfort is involved because of the mistaken idea that happiness consists in keeping what we have, instead of giving and sharing what we have. If it is not altogether to suppose that God's words are capable of change from early the expression, "man is his father's substance" must have been when he was giving the "unspeakable gift" to the world. Giving is the basic principle of Christianity. And it is really when a Christian should in this beautiful grace which is distinguished and glorified the life of Jesus Christ of men, we experience a sense of satisfaction which can not be derived from any other source. What Christendom should know that is blessed "more blessed to give than receive." A story is told of a man in an English church who contributed regularly every Sabbath one pound to the support of the church. There was a sick man in that church who supported himself and did little by working, but, who also regularly each Sabbath gave ten pence from his most earnings. When the poor contributor heard of this he suggested to the pastor that this widow suggest this to do this and said he would gladly give an additional two pence for his part. The pastor kindly brought the matter to the attention of the widow, who, upon being told to the poor widow's eyes as she said, "Do they want to have from me the comfort I experience in giving to the Lord? That has more love to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week." So I trust that happiness is a matter of the reactions that follow giving.

#### INCREASED EFFICIENCY

Moreover, as a rule, people become interested and concerned in the cause with which they are identified in proportion as they lend to their support. The little story is not without weight when told of the footman who was asked going to the other side of the city to a missionary meeting because on the preceding day he had put a coat in the offering and would be prompt to see how they had used it. Nothing has done our publishing interests more good than the fact that a few years ago people found out that the last liberal sent in their dollar contributions to defray it in old in debt. The results were the better than should you have been paid it all off itself. The Kentucky Mission enjoy the progress and best wishes of many today who would have been more or less indifferent about the movement had they not sent in of their money in contribution.

#### CONCLUSION

Contribution is a source of happiness and joy to the giver. Alas! how many of our sad satisfaction and comfort is involved because of the mistaken idea that happiness consists in keeping what we have, instead of giving and sharing what we have. If it is not altogether to suppose that God's words are capable of change from early the expression, "man is his father's substance" must have been when he was giving the "unspeakable gift" to the world. Giving is the basic principle of Christianity. And it is really when a Christian should in this beautiful grace which is distinguished and glorified the life of Jesus Christ of men, we experience a sense of satisfaction which can not be derived from any other source. What Christendom should know that is blessed "more blessed to give than receive." A story is told of a man in an English church who contributed regularly every Sabbath one pound to the support of the church. There was a sick man in that church who supported himself and did little by working, but, who also regularly each Sabbath gave ten pence from his most earnings. When the poor contributor heard of this he suggested to the pastor that this widow suggest this to do this and said he would gladly give an additional two pence for his part. The pastor kindly brought the matter to the attention of the widow, who, upon being told to the poor widow's eyes as she said, "Do they want to have from me the comfort I experience in giving to the Lord? That has more love to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week." So I trust that happiness is a matter of the reactions that follow giving.

Continued on page 24

## Among the Churches

### WHOLE GOSPEL MISSION

One young lady was moved by mission on Thanksgiving day. She was beguiled by some luminous about three years ago while living in the center of the city. It is now five with her sister in the southern part of the city and has withdrawn from the Methodist church and has united with us. She is a noble young lady, a relative of Brother Kiley who was the first man baptized at the Whole Gospel Mission. She will prove a blessing to our work. Her married sister with whom she lives expects to soon unite with us. Several others are very fond.

We had a little trouble with our steam pipe system, so that Thanksgiving day's half a dozen of us worked hard changing it into the double pipe system. By doing the work ourselves we saved some \$40 or \$45. It was worth perfectly. Brother E. E. Roberts presented us with about 20 new chairs. This is a valuable and a highly appreciated gift to the Mission. May thank Brother Roberts.

We are now very busy getting ready for our Christmas service. This requires a lot of hard work. Our spiritual work will be hindered somewhat until this is over.

We have two young men who are giving their whole lives to the preparation for the ministry.

My son-in-law is attending the Philadelphia Bible Institute, located in the northern part of the city. He would have attended Andover but circumstances were such that he could not do so this year.

Our Norwegian brother is attending school in New York City. We make him very much. He is preparing for the foreign field. We are praying for the Lord to open up a way for him to go to attend here so that he can keep in touch with our work and help in the Mission. We hope to have him with us after Christmas. Pray for our work here in the city.

IRVING D. HOBBS

1021 E. 17th St., Philadelphia.

## The College Among the Churches

BY PRESIDENT J. C. MILLER

The first church visited on my western trip was Combs Grove, Ill. It is a young church, having been organized comparatively recently, nevertheless, it has a goodly membership of substantial people.

The pastor is brother W. B. Miller, known to not a few of our brethren throughout Indiana and Ohio. He became pastor of this church last spring at the close of his course in Andover, and certainly the College does him a kindness. I had intended to spend several days with this church, but after I arrived found that I could have to return to Ashland at once. I spent three days there, met a fine congregation in the church on Sunday and a fair crowd on Monday night. Brother Miller went with us on Monday and played the organ among the members. We

found most of them in the cornfields, but that only added zest to the trip.

I'm glad to say that almost everyone we met took a pledge for the College and thus showed their interest in our only educational institution. I have only pleasant memories of Combs Grove. My God continue to bless her and her pastor and make them a blessing.

WILLIAM A. HART, JR.

This church now has a very commodious house of worship. An expenditure of over \$1000 (reconstructed their old house into a modern, substantial building, handsomely appointed for the various services of the church. It is now ready to take its place among the churches of South India and do its part towards the upbuilding of Israel in this land.

The dedication day services were very largely attended. I preached in the morning and brother A. B. Lantry attended in the evening of the money. It is needless to add that in his almost single presence the service "rose." The people were well pleased with his work. I am sure that any of our churches which have doubts to make would do well to get him, for he has the faculty of getting the money. In the evening when the house was getting full, but a small amount had been pledged.

Brother Blankenship and his congregation are to be congratulated on their enterprise. "A great door and effectual" was standing open to them in this splendid church. They were wise enough to see to the outside and enter the door. Now, for a strong pull all together for increased membership. Many ought to be the souls who will be brought to Jesus thru their efforts here.

It was my privilege to be entertained in the beautiful home of Brothers Field and Urey. They have my grateful thanks.

On Monday morning I was privileged to address the five hundred students in the South Indian high school. Sister Anna Hamilton is the teacher of mathematics there. Mr. Whitcomb, the professor of history, attended the services in the church in the morning. It was a new privilege to speak to all these young people. I coveted them for the College.

BLANKENSHIP, IRE.

I had no appointment here, but stopped and saw a number of the members. I stopped at the preacher's home in Elkhart, Brother and Sister Leonard's. Here in the home of the Harpers, the Signers, the Longfords and many other families (all who have ever been in Elkhart).

J. A. Garber, one of our trustees, is the pastor here. He is glad to report that he has the affection of all his people and the respect of all the people of the community. That is the kind of reports we are glad to hear.

On the way down to Graham I stopped at the home of Brother Miller, who is a conductor on the Indianapolis railway. They have a son who may later be in Andover. I must not forget to mention here also brother Ernie Leslie with whom I had my privilege to eat dinner at his mother's table. He is engaged on the leading daily of Elkhart.

WILLIAM, IRE.

This is the home of Brother Ambrose Smith where whose splendid parents in this church has enjoyed such phenomenal growth. Friends at Combs Grove are that the work has just lately begun. I hope the church will go forward to the greater stature awaiting her, the certainly has a splendid field. Here I presented two nights to very attentive congregations.

At all these points the College was given a respectful, if not an interested, hearing.

I am surprised to find in almost every place a subconsciousness concerning the College, which is displayed by a clear presentation of our aims and needs. This must yield before our congregation's support the College with enthusiasm. Why does not the College merit so enthusiastic support as the Kentucky mission, for example? I do not begrudge Brother Donald a bit of the support the people are giving him in his splendid work, but I wish they would give the College as enthusiastic support. The only thing that can ever make us begrudge him that support is evidence that enthusiasm for his work hinders the corresponding hearty support of our only College.

ANDERSON, WISCONSIN

We are now in the midst of a revival meeting conducted by brother J. B. Keller of Chicago, but so far we are not able to say what we much desired to say—that some had given themselves to Christ; but by consent, I refer to Brother Keller and the people of God's people, we get hope in our many precious souls come out for Christ. Pray for the cause that we may yet accomplish a great work before these meetings close. The congregation seems to be interested in some ways while in other ways they are backward. One thing in the praise service they do not need the Scripture as desired by the speaker, but we hope for better. We feel very much to begin with.

We don't know whether Brother Keller will organize or not, but we do hope that he may not leave us without putting in working days, the membership here now being somewhat of a family affair. We will let the many readers of the EVANGELIST hear from us again after our meetings close.

J. A. RABER.

TRAY, IOWA

We are in the midst of a revival. Last night every available space was taken up, people standing up in rough all the service. Even the pulpit was filled with eager listeners. There is a deep interest manifested.

Now have come out on the Lord's side. Brother Beardsley preaches with his usual power and eloquence. BRUCE HARRISON.

BEAUTY PLEASANT, PA.

On Monday evening Nov. 26, we began a short series of meetings, closing with our Communion on Sunday evening, Dec. 2. We had three sessions to the church by confession and baptism.

We feel greatly encouraged and thank the

for his goodness in revealing his mighty power to save all that come to him through faith in Christ Jesus. May we all be filled with his infinite riches for the salvation of souls. For "They that turn many to righteousness shall shine as the stars for ever and ever."

H. R. MYERS.

#### SCRIBES FROM THE COVE

We closed our pastoral work, as pastor of the Cove church, with the closing of the conference year. While we were not able to accomplish as much during the past year as we had hoped, nevertheless we have great reasons for rejoicing, on account of the many blessings we enjoyed, and when the Lord has thus far so far us by way of serving souls. Eighty-six persons were received to the fullness of God's love and it was our happy privilege to baptize six at our last meeting at New Enterprise. There were two also at Benton Hill that had made a confession during the above meeting held by Brother Ray, while here filling the pulpit for the people notwithstanding this change a still spring of love.

While it pained us greatly to separate from this people, we rejoice in the fact that this work was moving along steadily in all its departments. Our new church was built during the past year. In all my experience with this people, never before was the pastor's salary paid so promptly as it was this past year.

And the interest for the Publishing House by way of appointments, that had been dropping along for a long time was raised at two special offerings.

I find there is little trouble in adjusting B. H. meetings when the heart of the people once gets fired with a zeal to attend to the "business of the King." And now, when leaving the record of miles over mountains, and three valleys thru mud and snow, on the streets and in the house, I say in this review, "Gloria of the past I salute you," and pray God's blessing on meetings on the Brethren and kind friends of the great old "Mountain Cove."

Your name to me is Legion. You have been steadfast in your offerings if you have uttered a cry (for you have had ample opportunity) I pray you to keep going on in "The good old fashioned way." It will not be long for some of you, until the master will call you home to rest from your labors, and your souls will follow you. I have been with you in times of sorrow and in times when we rejoiced together as pastor and people. I know my threshold to you was never. Pray for us in our own land, as I find ourselves located in the beautiful city of Mansfield, Ohio. Light in person. "Fare ye peacefully," we pass our way. "If God be for us what can be against us?"

The people here give us a welcome long to be remembered and are standing by the work. The few in number yet there is a noticeable increase in interest and new faces are seen in our conference. The paper meeting is brightening and we are busy planning for the winter's campaign. If your friends come to Mansfield to visit, tell them to look us up one and all.

Any information from the brotherhood at large that will assist us in locating members or friends in this place will be greatly appreciated. You will find us soon further notice at 60 Lily St., Mansfield, Ohio.

FRANCIS H. SARR.

#### NORTH GREENTOWNS COOD

We are happy to report good news as a result of a three weeks revival conducted by Brother Lynn. In the first two weeks four made the good confession and were baptized. They will be a great help to the church. A few last was held at this time, and fifty-four participated in the admission of last washing, and partaking of the cup.

The meeting continued for another week, in which time two young men, bright and industrious boys, made the good confession. And we trust will always be found in the Master's work. Brother Lynn is doing very good work here. The members have taken courage and are more vigorous in the Lord's work than for sometime in the past. The Sunday school is in a fully working condition. The Home Aid Society is doing a commendable work but yet there is room for improvement to make it a great mission. We identify with the people of the brotherhood in our belief.

Rev. J. L.

O. A. BERT, OR. 100

#### Ashtabula, W.

##### Report to District Conference

As we review the year that has just closed we feel that we have made some progress along spiritual lines especially. Taken as a whole we believe the life of the church has been cultivated and become more aggressive. Our previous meetings are very well attended, considering the membership of our congregation. Our average attendance is about 15, which gives us about 10 percent of the membership who are faithful to their attendance at prayer-meeting.

In members we made but little progress; there was one addition to the church during the year. Our congregation now consists of about twenty members who live in Ashtabula and several isolated members.

We held two series of revival meetings during the year, one of the series being conducted by Brother Livengood, of Lakewood, Ill., and the other by the pastor. There were no accessions during either of these meetings, but the life of the church seemed to be quickened.

The attendance at the preaching services varied very much during the year, averaging about 10 at the morning services and about 15 at the evening. During July and August we joined with the Methodist and Congregational churches in a union Sunday evening service. The attendance at these meetings was not what was hoped it would be. The meetings were held in the respective churches, the pastor preaching alternately.

We have re-organized our C. E. society and there it has been improved. It now consists of seven and is well so far as society members.

Our Sunday school has an average attendance of about 30, but we feel that it is not as

efficient as it could and should be. The effort along this line has been but very little.

The S. S. C. meets regularly every other week. They have added several new members to their roll and now have a membership of 7. During the year they asked \$17.00 and gave it to pay the expenses of the bond work.

Our people have responded well to the calls for missionary offerings, giving on an average about a dollar per member for the year.

As we look back over what has been done we have not made the progress we had hoped, yet we have much for which to praise our Master, and we are glad that He was willing to use us in His service with all our weakness and ignorance. We also can see where we could have been more aggressive and have passed the claims of Christ before.

When we came to Ashtabula we found that the church had been weakened by the members moving away and that they had been without a pastor for several years, so our first work was to establish one. Truly what remained and to revive the work.

We believe we have been passing thru our self time and that we shall reap some of the fruit this coming year. We hope that next year Ashtabula will be able to report her full share of souls saved.

H. H. BARR

## Ashtabula College

Mr. A. H. Lantry spent Sunday with his family on College Hill.

Mr. Wolford returned last Thursday from his visit home. He will go with his husband, Mr. H. H. Wolford to California to take charge of several churches there. We all wish the best possible success, but shall greatly miss them as they have always taken notice part in whatever we try to do.

Mr. Josiah Kaka of Lorainville, Ohio, who had charge of the Sunday school previous to Mr. Linschmeider, was a visitor on College Hill Wednesday, and led the Chapel services in the morning. All enjoyed leaving him very much.

Mr. Charles Best of Ashkewtown, spent Thursday and Wednesday with his brother Mr. J. C. Best.

Mr. Charles Adams rejoices in the arrival of a little daughter. In his home one day last week.

Mr. Charles Deffenbaugh of Stamford, Ohio, spent several days at the Dormitory last week. Also Mr. Noah of Dayton, and Mr. Knapp of Painesville of Fair Haven, Ohio.

Carol Miller recovering from a serious illness.

Frederick Gilkin, after a week's stay at the Dormitory with his wife, left on Saturday to work among the Pennsylvania shavers and Christians.

Mr. Duyl Babits presided a few sessions in the College Chapel Sunday morning.

Mr. and Mrs. Glenn Miller of Zanesville, Ohio, spent Thursday and Friday with their daughter, Mrs. J. C. Best.

REDA BARNES

Continued from page 31

help. And I consider that it is far better that Ashland College should have many modest contributions in preference to a few who are doing all the giving. The writer once heard Mr. Moody say that the student churches that had come under his observation were those which had been built by one or two wealthy individuals. When a man gives gladly, his heart and his sympathy go with his dollar given.

#### REDEMPTIVE GRACE

But I consider that of all the restraints that drew back to the giver the giving the most important is the change that is produced in the life and character of the giver. Giving is actually anything else, enlarges the soul and broadens the sympathies. It renews the spirit, lifts, it gives meaning to the life. If the Lord God could just take some of His children, whereby, two by four billions there is a complete process of giving. If they would just for once pay God in full to date what they owe him, what a marvelous transformation would take place in the lives of these people! With the hindering weight removed spiritual advancement would then become possible. With the stifling, smothering rust lifted, and corruption and evil growth would follow.

A gentleman was once solicited for help to erect a Sunday school room in a needy and populous district. He at once cheerfully responded, and as the solicitor was thanking him for his contribution the gentleman presented him by saying "I beg you will give me no thanks. I thank you for giving me an opportunity of doing what is good for myself. I am thankful to God for the experience I have had. That it is more blessed to give than receive." I consider that that was a true philosophy of life. Would to God more of us had it. If we had, it would be far more pleasant to be a State of National Mission Secretary. It would be far more pleasant to be solicitor in a needy congregation. There would be a great deal less starting and growing outgathering what would come that Father Giles will be with us in two weeks in the interests of Ashland College. I really believe that simple good for money and selfishness (obviously toward God) are responsible for more spiritual death and will take more church members to hell than any other thing or things in the world today.

May the Lord God quicken us to think on this very commanding question of free giving: May He in mercy forgive us our past sin in this matter. May He give us the moral courage to "abound in this grace also" and to give as we possess: May He enable us to teach the child how to give and not to hoard; that we may thereby bring Him his just dues and attain unto true, honorable sanctification in Christ Jesus. Thank God for the wholesome reaction that follows TRUE GIVING.

Free One.

#### Blessings of Obedience. (XX)

BY K. C. MILLER

In our last article we treated the subject from another standpoint only. We now however

that the practice of this-paying was usually, or at all events frequently, connected with offerings of first fruits, with a priesthood and with the presentation of sacrifices.

We will inquire further concerning offerings of material things, and this-paying in the revelation of Jehovah to mankind, and then turn to the book of Genesis. There we find at least six persons who made such offerings, viz. Cain, Abel, Abraham, Isaac and Jacob, all in the patriarchal or pre-Mosaic age. When God created the plan of salvation to Adam and Eve after the fall they must have realized that they must offer a sacrifice and a portion of their substance because their children did so.

The rejection of Cain's offering was by very study Christless will be connected with drifting. "Therefore, for instance, in the third century wrote that God rejected the sacrifice of Cain because what is offered is not right, right, right. In this he followed a Latin version of Gen. 4:5, made from the Septuagint."

"Concerning Cain and Abel, our present Hebrew text reads in Genesis 4:1-5: 'Cain and Abel, and it came to pass at the end of days of Cain brought of the fruit of the ground a present to Jehovah. And Abel, he also brought of the firstlings of his sheep and of their fat. And Jehovah looked favorably upon Abel and upon his present, but upon Cain and upon his present, he did not look favorably. And it was Cain's offering, and his mountain was, and Jehovah said to Cain, Wherefore didst thou do this, and wherefore didst thou do this? If thou wilt do well shall not thy face be lifted up? But if thou wilt not do well, sin is crouching at the door.'—Hebrew LXX, 4:1-5.

Continued next week

#### Lafayette Church, Johnston, Pa.

Our work here is coming on very nicely, we have just closed a series of special meetings, which resulted in numerous conversions, and a hearty twelve additions to the church and a spiritual quickening among the members. God was with us, and the power of His Spirit was manifested, in the way in which the people were converted. There was a real breaking-up time and a joyful sorrow for sin among those that came to Christ. And then too, God blessed us in bringing the people out to the services, in spite of all the stormy weather during the meetings. The number were over 1000 and we had a full house.

The first week we preached a series of sermons on the second coming of Christ. This subject was blessed of God in drawing many outside people to the meetings. It seems that God always blesses this most precious subject when it is preached. It is sad that this subject is not preached more by the ministry today. We are looking forward to the time when the Methodist church will be a strong church, when it is considered a band of love. Let us remember that nothing is impossible with God. The trouble with us sometimes is, we get our eyes off of God and seem to think we can do the whole thing ourselves, independent of God.

It is not by might nor by power, but by my Spirit with the Lord. The members are meeting by their past in prayer and in personal work. God will surely honor their faith and save many souls. Brothers pray for us. The spiritual, heaven, heavenly prize of the righteous awaits them.

G. J. THOMAS, pastor.

#### Bethlehem, Pennsylvania

We are now busy with our Christmas service. Recently brother Harry Chase sent us a gift of \$4. which helped to pay for a loan of seed. The autumn also have given \$4.35 and presented \$20.00. We also received a bundle of clothes and another bundle from a hotel man's wife. A printer made me a present of 1000 envelopes to use for missions at our Christmas service. I pray that some one may be led to take up the pastorate at Allentown.

T. E. RICHARDS.

#### Beaverton, Pennsylvania

From our last report, we have had a series of revival meetings which resulted in the addition of one young man to the church and the visiting of the members. We closed the meetings with the love feast, which was one of the best. Seventy of the members were present and consumed. The young men's personal workers class is in the condition and doing good work. The Y. P. S. C. E. is also active and doing splendid work and the church is at present in something on a high.

G. J. THOMAS, Pastor

#### WICHITA KAN.

Probably none of the EVANGELIST readers are anxious to know what we have been doing at the Wichita Mission in the last two months. We have been making for some good news to write, but have concluded to reserve some good news which we have, only in anticipation, for a future letter.

Brother L. G. Wood was with us, his in Oct., and preached eleven strong sermons for us. Conditions were very unfavorable and the immediate results did not quite come up to our expectations, while our young men made the good confession and were baptized. Our Sunday school is preparing for a Christmas observance, and much and is in attendance. Brothers pray for us and the work here.

R. J. HANNAH.

AND E. THOMAS, JR.

#### First Brethren Church Services, 433 East

Miss St. in Angeles, California

Sunday school, 10 a. m., preaching, 11 a. m.

and 7:30 p. m. Reached by Eagle Ave. 64.

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